

THE STUMBLING-STONE.

"BEHOLD I LAY IN SION A STUMBLING-STONE AND ROCK OF OFFENCE."

VOL. 5,

TOLEDO, Ohio.

JANUARY,

1879.

NO. 2

This paper is printed monthly, or as often as the Lord provides means.

It is sent free to all whose names we have who want it, or who we think ought to have it, so far as we have means.

To save expense, we send to all names in any community in care of one or two responsible friends of this truth, who will see that they get them.

Contributions cheerfully given for this work will be accepted as from the Lord. Send to LYMAN H. JOHNSON, Drawer 105 TOLEDO, OHIO.

The Postoffice Censorship.

Although we complied with the letter of the Postal laws sending this paper monthly, and to none but subscribers who paid, or with whose consent others paid expenses of the paper, yet the Postmaster General at Washington, doubtless influenced by enemies of truth, decided adversely to the Stumblingstone as entitled to the cheap postage rates of regular monthlies; and while all the vile novels and corrupt literature of the day goes almost free, we have to pay one cent for every package of two ounces or less. The technicality on which they base their decision is that I do not make the paper a monthly independent of Providence, and a matter of bargain and sale like the world's commodities, and so state it in the heading, because I conscientiously recognize God, and make the paper virtually free by allowing those who have means to pay for those who have not, as the law specifies. I have no other way to account for this unjust decision, after so many years of circulation, except the power of the Protestant inquisition for the suppression of truth. I shall be glad to be corrected, and to learn that their decision is changed. Let brethren who feel like it write the Postmaster General at Washington. Until their decision is reversed we cannot issue monthly without more means. Prayer to God is our only certain hope of deliverance.

FAITH REPUDIATED.

If matters of faith and righteousness are spoken of with positiveness, as if no doubt was to be admitted, and as if the wicked were guilty, it is called bigotry, narrow minded, uncivil, ill-bred, etc. But if a man talks as if right might be wrong, the guilty might be innocent, the lie might be truth, and darkness light, he is deemed liberal, wise, courteous, and as having an excellent spirit by the etiquette of the modern religious world.

If Jesus should speak again with the authority of faith in truth and its God, all christian society; so called, now would bristle like a hedge-hog, and cry as of old, "Away with such a fellow from the earth!"

In this issue of the paper I have room for but little besides the cross and rock of offense, the truth the people most need but most dislike.

Do you get many Converts?

I am often asked this question. What a heart it betrays! To ask for numbers, instead of the right, betrays a capability for any wickedness if it is with the multitude. If the number of converts determines the right, then the devil is nearer right than God, for he has always had the most converts. False prophets have always had the majority. The broad way is always the crowded way; the world is not a friend to grace. All true saints know this; hence they never inquire for numbers, but only for the right, expecting to take the reproach of the lone way with Jesus. It is only false prophets who make numbers, instead of fidelity to God the test of his ministry.

THE MANY-HEADED DRAGON.

Luther and all Protestant reformers had only one Pope to fight. We have now over six-hundred, and each more subtle and deceitful than any pope of Rome!

The liberty to choose between so many popes is just so many times more deceitful to the people, and makes the Bible faith of Christ's headship and God's exclusive supremacy just so much the more difficult for them to understand the importance of.

The selfish motive to carnal liberty is not the incentive to this reform as it was to Luther's, and pure considerations of righteousness have so little weight with the people that the six hundred headed anti-christ to day, six hundred times more vile as well as deceptive than Rome, defies the power of truth far

more successfully than Rome did, and is flooding the world with corruption as never before. Every Protestant moneyed church corporation is just as vile an anti-christ as Rome, because it makes Christ's body a moneyed and political establishment of earth, instead of a spiritual body of believers standing by faith according to Scripture.

It gets between God and His people more effectually than Rome did, because it is more plausible, and makes merchandise of souls on a small scale precisely as Rome did on a large scale; and with the subtlety of the serpent gives all believers liberty to choose between six hundred heads besides Christ.

It is with this chief Dragon of Prophecy, that this Stumblingstone wages its chief warfare. It is the most fearful battle ever waged against the powers of darkness on Earth. It is the last great battle described in Revelation. Not a mixture of political controversy, as all protestant reforms, but a pure undiluted contest for the headship of Jesus Christ alone, against the political moneyed power under six hundred heads with a lying pretense to Christ, but his most dangerous rival. Jesus is riding forth on the white horse, and the sharp, two edged sword out of his mouth is the special message of this paper.

The stone cut out of the mountain is this very rock of offense, the eternal truth and hated Jesus we publish. And he will conquer! The Beast and the false prophet is this moneyed power of the sect organisms from Rome down, and its tools the whole hireling ministry. Professed ministers of God, while they are the tools of this moneyed power, agents of corporations made by man, are fitly designated in a body as the "False Prophet." Every one of them claims to be God's minister, and yet without exception requires another name to designate whose minister he is. Not one of them can be described by the Scripture terms minister, or servant, or apostle or elder of the Lord Jesus Christ. Hence they are all a standing lie. And there is no more excuse for them than for Aaron, or Baalam, or Judas, or Simon, or Israel at Baal Peor, or under Jezebel, or in Babylon, or idolaters in Pagan Rome.

The making of Christ's precious body a moneyed corporation like an insurance, or Railroad Co., dividing it off into commercial houses, boards of trade for gospel merchandise, as every sect organism, making Jesus and souls their stock in trade, Judas like, on a stupendous scale; holding great revivals like state fairs, or as the fisheries, grain and pork markets have their seasons of annual gatherings, so the sect corporations operating on a moneyed basis and man's organism to draw in souls for selfish gains, into six hundred "Our churches, and Our beloved zions," rival to each other, and especially to God's Church; not allowing a name to be on any other book but its own, nor accepting the book of heaven the only Scripture record authorized, as a sufficient credential or title to heaven, or fellowship on earth; this is a wickedness more full of presumption, blasphemy, and contempt for the Most High God than earth or hell ever dreamed besides. This is the abomination of desolation in the Holy place spoken of by Daniel.

And just now the wrath and fury of Jehovah is gathering blackness as never before for the final vengeance, the climax and end of history, the beginning of eternity.

Let the priests of every sect cavil as they have at these messages during our ten years publication; the rapid changes on the face of society, the growing power of social dissolution, loss of mutual confidence—growth of stupendous frauds in finances, in politics and religion; the dying out of conscience, abominations upheld in the pulpit and pew—the wholesale corruption of the press and its mighty power for evil, schooling the world to iniquity, ominous plagues and famines sweeping off millions, and the very language of the stars foreboding dire disaster, forcing scoffing science to prophesy of greater woes to come, in the perihelion of the planets, a crisis of earth's history, corroborating the very scripture science despises; and the prophetic expectation in the world's breast calling for the great ecclesiastical council in New York on Christ's second coming, just as Herod called the scribes and Pharisees to learn the time of his first coming; all these flying straws and thunders too plainly herald the swift coming wrath that will sweep the false prophet and beast to deserved doom!

No other criminals so great walk the earth as these smooth-tongued hireling sect preachers who

make merchandise of souls, who gather converts to build up their moneyed corporations called churches.

I was once in that horrible business myself, a tool and a slave of these gospel trade corporations, and did gather in many to be deceived and damned. But God saved me by first breaking the yoke from my own neck, and then opening my eyes to the iniquity of that antichrist usurper which brings souls under a moneyed power instead of Jesus alone. God have mercy on the blind and leaders of the blind as he had mercy on me.

Hear the prophet Habakkuk (ch. 1: 13-17), describe their sin: "Thou art of purer eyes than to behold evil, and canst not look on iniquity; wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth the man that is more righteous than he? And makest men as the fishes of the sea? They take up all of them with the angle, they catch them in their net, and gather them in their drag; therefore they rejoice, and are glad. Therefore they sacrifice unto their net, and burn incense unto their drag; because by them their portion is fat, and their meat plenteous."

The horrible wickedness above described, is the nets and drags by which men catch and make gain of their fellow-men. Every organism of society which draws in members to make gain of them is this extreme wickedness. But such nets spread for souls, with gospel pretense and proposing to save them eternally, surpasses all imaginable crime and cruelty besides. This is the peculiar sin of anti-christ, the abomination of these last days which every sect organism is guilty of.

NORTH TOLEDO RELIGION.

THE CHRISTMAS TREE AT THE M. E. HOUSE.

On New year's eve I saw this idolatrous festival for the first time. The use of the evergreen originated with the idolatrous Druids from whom it was borrowed in England by the church of Rome several centuries ago. It is of late years adopted by Protestant churches, which are aptly called Romish customs. It is a device in modern Sabbath schools to draw in scholars. By a sensational method of gifts and prizes, using the same motives which makes the sin of all gambling, exciting selfish rivalry, love of gain mistaken for godliness, a religious appeal to lust of the flesh, lust of the eyes, and pride of life, they furnish a powerful substitute for the Holy Ghost and motives of purity in building up nominal Bible schools and churches! O God what next?

The evergreen was near ten feet high, hung with gay presents, popcorn, candy and lighted candles.

The performance began: with singing and fiddling ditties and praises, cracking jokes and talking Jesus, comic acting and solemn praying, theatricals and salvation, candy and devotion, selfindulgence and the cross, boisterous fun and the Holy Ghost, frivolity and comic solemnity, sensual, spiritual, God and the devil, all in one conglomerate mixture served out to the children and all ages as a sample of modern Sabbath school means of grace and preparation for heaven! The children were all certainly impressed with the belief that Bible religion is hugely funny and fleshly pleasing. Indeed modern teachers and parents seem to think that children are such fools that none but buffoons and silly talkers can interest them!

If there is any one agency more powerful than all others to impart the training most opposite to Bible faith and purity, it is this sort of Sabbath schools.

It is not strange they postponed the revival effort one week, for it will take a week to sober down enough to get even the sham conversions of modern revivals.

Worldly Balls and drunken frolics have at least this advantage, of making no hypocrites, nor such horrible mockery of religion. Of course I cried out against these abominations; and one of the infatuated idolaters, a pet of the religious opera, called it insanity! May the Lord pity him, and the comic preacher, and the precious souls they are deluding.

Hear Paul: "Of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ; whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things." Phil. 3: 18.

War with Antichrist. THE SHARP TWO-EDGED SWORD.

"And out of his mouth goeth a sharp two-edged sword."—Rev. 19: 15.

In love for Christ, and all the victims of deception in the sects, I unsheath the sharp two-edged sword of truth as never before. It is not a conflict of opinions in which I am engaged, but of truth with falsehood, faith with treachery, virtue with rascality, and innocence with guilt.

All questions of worldly science, man's wisdom, human opinions, men may honestly differ about. But moral questions, questions of righteousness, men cannot differ about, without sin; for God's spirit and universal conscience enforce the same truth. It is impossible to meet an antagonist on any question of righteousness as an honest or upright character. If we do, we compromise our own character. If I admit a man may be innocent who opposes vital truth, I thereby betray my own moral rottenness. For to admit righteousness to be indifferent or of no account, proves the one who does it to be a lawless character.

I am placed in a serious position as an advocate of holiness. I am brought in conflict with nearly all the so-called Christian world in order to maintain my own integrity. I am forced by moral principle into the fight. I must either abandon God and righteousness, or fight the popular sect christianity of the day as of the devil. I have no hesitation in this matter. I have sworn allegiance to the King of kings, and Lord of lords. I may be crushed to earth, but the truth will rise again.

"NEITHER SECT NOR ANTI-SECT, BUT A NEW CREATURE."

This is the perversion of scripture which sect advocates thrust at us. They place God's law of righteousness against divisions, and against man's institutions and Lordship in religion, against idolatry and selfishness, and carnality, on a level with circumcision and Jewish rites. Circumcision is indeed of no account, but a new creature. Outward rites have no importance. But Christ's special new command and repeated prayer that his disciples be one so that the world will see that they are one, the law of brotherly love, which he made the only test to the world of our discipleship, is the very substance of all righteousness, the only thing which distinguishes the new creature from the natural or fallen man.

It is the same as if they said, "Righteousness availeth nothing, nor unrighteousness—but a new creature." This is precisely what they mean. By new creature they mean conversion to their sect religion, without righteousness. To make men good sect members, religiously devoted to their sect interests, is all they want. Righteousness is of no account with them; but a church member who pays well and is true to the sect, is everything.

This is their new creature. They have certain sect reforms put on, becoming religious, adopting the sect creed, form of dress, ANTI-certain-outward evils to cover up a heart of corruption, selfish partisan, idolatrous religion. There may be some who are sincere in this delusion. But I have just the same opinion of all such persons as if they said "To steal or not to steal is nothing—but a new creature." I would not trust persons who use the above plea for the sect Baal with five dollars without security. They may be excellent people by the world's standard, but they will be damned in eternity unless they repent, as sure as God's law is a test of character.

UNIVERSALISM, ADVENTISM, ETC.

On the same ground as above, I cannot regard a Universalist or annihilationist as a man of virtuous character. It is true some may hold the theory without the moral depravity it involves, merely hearing it from others. But to plead for sin that it will not be punished with all the suffering God can inflict, is to side with sin, to exalt man's happiness above God's law, and this proves moral rottenness. I have no confidence in the virtue of any one who will thus plead for sin and urge the justice of limiting its punishment to any finite conception. He regards the creature more than the Creator; he cares more for the happiness of the creature than the integrity of law and the true glory of God.

No Universalist is an intelligent or honest reader of scripture. The common sense of words has to be set aside to admit a ray of hope for those who will not repent.

How this Gospel is Supported.

The difference between the Bible plan and the hireling system of all sects, is this: Bible order is voluntary giving, and voluntary and free preaching

and publishing. It is self-sacrificing love all around.

The hireling order is to make money a condition of gospel benefit—make it a trade, bargain and sale like all merchandise or labor. The money brings the papers and preacher every time in all the sects, and no money is given except self, and the our church has the benefit.

The Bible order supports the preaching for no personal benefit, nor for services to any OUR church, or sect, or religious ring, but purely and alone for Christ and his kingdom. And the gospel services are rendered cheerfully and only for Christ's sake and pure love, and at the sacrifice of life itself. On both sides it is a free-will offering to the full extent of ability or endurance unto life itself.

A true gospel editor sends his messages to all he thinks need, them regardless of compensation to the extent of his ability, or power, or life itself, toiling night and day with the same dying love that Jesus had, constrained alone by love, and by no money obligation. A true gospel supporter will also as freely starve, if need be, to help a faithful publisher of needed truth. He will toil as hard for this as for the support of his family. Yes, he puts the support of the gospel first above all earthly considerations. The family is not before Christ in any true disciple of his, but is included, of course, in our obligations to him. The necessities of life will be provided for our households if we have Bible faith; but not needless luxuries, when the higher claims are pressing.

The sect system, of course, in these days of covetousness, secure their preachers and editors far more money than the Bible plan of faith and love. But in the end it also secures the deep damnation its horrible trade of God's free gift deserves.

Of ourselves it is not boasting to say that we publish and preach the true word of God. If I doubted this, I would be damned for the doubt as well as for the awful presumption of falsely assuming to be God's minister.

I can say more what every true pilgrim says in letters received, that we know of no other publication of the truth needed, with the fidelity of the Bible writers to the times in which we live. There is much excellent reading, full of piety, but nothing that truthfully sets forth the state of the churches, the modern antichrist, and the nature of the apostasy, and the Bible plan of salvation, as this Stumblingstone, and hence there is nothing that the devil so hates and dreads, for its identity to Jesus Christ.

If we come short in any respect, it is only in our want of boldness and severity against the moneyed sect systems, the antichrist of the day. Our readers who would temper our zeal in this direction, with consternation will learn their mistake when they behold our angry God and his vengeance on the false prophets and seducers of his Bride!

It is only the word we publish that gives us any importance, or that makes any man a true representative of Jesus on earth. The fidelity which men hate is what likens us to him whom the world rejected.

I have no claims personally more than all other men. But Jesus in the word we publish has claims which will be accounted the same as if it were literally his person on earth, and whoever withholds sacrifices of love for this truth withholds not from us but from Jesus, and from dying millions who have infinitely greater claims on us for this gospel than the yellow fever sufferers had on the sympathies of mankind.

I make no appeal for help, but state the facts as they will be seen in eternity. And those are chiefly concerned who have this world's goods and make no sacrifice for Jesus. No sacrifice is wanted that is not cheerfully rendered.

All true pilgrims the world over feel the truth of this statement of gospel support. There are many who would almost pluck out their eyes for the support of this paper. This class are mostly poor and destitute of this world's goods. Many poor precious brethren do suffer with us privation that this truth may spread.

There is another class who ought to be noticed here, who have left the sects to get rid of paying salaries and frequent drafts on their purses. They are glad of a gospel that costs them nothing, and thank God that his true ministers never call on them for money, but are willing to starve or stop the gospel rather than to ask their aid. They rejoice in the grace that enables us to bear all privation while they have plenty. I would say to all such we don't want your money. Coming from such hearts it would curse us and them too. It is such that James exhorts to weep and howl for the miseries that shall come on them.

Some of the above class have blamed me for publishing my poverty, and think I ought to bear in

silence all privation and hindrance of the truth for which my life is a sacrifice. I have no confidence in such pilgrims; they are the enemies of the Christ we preach.

Our poverty is altogether voluntary. We could earn the riches of this world as easily as any. But we are laying down our lives to hold up the Christ of the Bible, and save an ungrateful world. It is not us, but Jesus and dying millions, who demand the sympathies of men. It is right to tell the church of the mighty struggles of this word, which is Christ, with the powers of antichrist, in poverty, in prison, in hunger, nakedness and peril, as Paul told it. It is not myself or family; God forbid. We don't plead for ourselves. Nor do we ask any favors of men. But we tell of the poverty and sufferings of Jesus in his word we preach, and give the needed information, so that at the great judgment all may hear from his lips: "I was sick, in prison, naked and hungry," etc., and, "Inasmuch as ye did it unto the least of these ye did it unto me;" and the corresponding sentence, "Come, ye blessed of my Father," instead of "Depart ye cursed."

Jesus speaks not of the world's poor, but of those who in the struggles of truth against antichrist suffer poverty, nakedness, etc. The salvation or damnation of all men will turn on their treatment of his word in its humblest faithful messengers. The infinite truth we publish gives us all the importance we have in this world. The truth the world hates which compels all to take sides. And millions will find it means infinitely more than they imagined to receive or reject this despised Stumblingstone.

The Stumblingstone.

A name which we give to our writings, because it was given to Christ the eternal word of truth Isaiah 8: 14. and Peter 2: 8. and which strictly describes all true gospel writings.

Owing to the adverse decision of the Post Office department it costs us five times as much for postage as formerly and this is the main reason of its not being sent out since July last. And it will be impossible to send it as often unless the way is opened by some means. The whole expense now of an issue of four thousand every month including postage, and aside from our living, is about thirty dollars per month or three hundred and sixty per year. Twelve families of ordinary means with less sacrifice than many make for luxuries, could keep the paper in as wide circulation as ever in spite of Post Office restrictions. We gladly make more than this sacrifice, that the voice of truth may be heard in this age of lies, and some bewildered souls redeemed. It is a worthy investment if it costs our lives. I mention it as a privilege rather than a duty. We have had to expend near three hundred dollars the past year on our debt for the press and for the Lord's poor. With this amount we could have kept the paper issued monthly as usual. Although the press debt is an obstruction yet we could not do without the press and we have faith in God that he will yet open the way. We make no appeal to man for aid, nor can we make a trade of this gospel, but it is due to the household of faith to report all facts concerning this work.

Dover Free Methodist Camp-Meeting.

LENAWEE CO. MICH., AUGUST 1878.

A

"SHADOW, MAN-OF-STRAW, SCARE-CROW"

Throws Terror in their Camp.

God is witness that I love all the saints among Free Methodists, although I hate, as God does, every thing meant by their name or any sect name which makes Satanic distinctions among saints.

Myself, wife, and two sons pitched our tent with about 25 other tents. Mr. Bell was head of the meeting by authority of Conference by B. T. & Co. Mr. John Levington of Detroit was chief preacher by Mr. Bell's and M. E. authority. Messrs Omen's, Frink, Matthews, Irish, Bradfield and others were also present as preachers by authority of above Conference. I was there by authority of Christ alone, denying all other headship in his body. On this account only, the rivalry of Bell, Roberts & Co. with Jesus Christ for headship, they rejected me and other pilgrims, thereby causing all the disturbance. The two rival kingdoms could not harmonize.

My right at that meeting was first, the great commission to 'go into all the world,' Matt 28: 19, 20. 2dly, my right there was its call as a gospel meeting professing Bible faith and salvation from sin; that call includes every child of God, and gave me equal right there as his minister. The mongrel character of a Free Methodist Jesus could not affect my right to any meeting called with his name and gospel attached, for that includes me; and the iniquity of their hybrid addition only made my presence the more necessary. No one who is minister by any other authority besides God's has any right to preach in a meeting called with gospel pretensions. No man who believes the Bible can deny these statements without willful falsehood.

Even Free Methodist Discipline by its profession of Bible faith gives me the right to its meetings above any tool created by its own contradictory laws.

The battle was begun by a skirmish prayer from one of the preachers: "O Lord take all the Stumb-

lingstones out of the way." I replied that is just the prayer of the Jews against the original Stumblingstone which God laid in Zion: "Away with him, Crucify him."

All the preachers said that in attacking sect organisms we were fighting a "Man of straw, a Scarecrow, A Shadow." This was said repeatedly. And if we would let this shadow alone, and help them gather souls, we would be welcome. Yes, so the silver smiths of Ephesus would have welcomed Paul if he had not touched the shadow of their craft. They very well knew that if they would leave that shadow, scarecrow out of their designs we could have worked in harmony together for souls; and that this soul craft they called a shadow, was the only cause of disturbance.

"Let sects alone, get souls saved." Yes, if they had left sects alone, there would have been less guilty design and hypocrisy in their constantly asking this of us who had nothing but salvation to seek!

They professed great love for souls, but had not much love for seven or eight souls who touched their shadow, or not a very pleasant way of showing it, as when they shook me at prayer one morning, choked Bro. Young off the stand, sung us down at different times, threatened imprisonment, tearing down our tents, etc.

It must have been an opaque shadow, a large man-of-straw that made all the preachers spring to their feet when a poor blind woman touched it and said something about Roberts making the F. M. church. Mr. Bell said we spoiled their meeting. Should tent no more on their grounds, etc, because we chanced to touch this shadow! They actually secured a sheriff for our arrest to guard what they persistently called a shadow! What, such bold soldiers of the cross, professing sanctification, their feet pressing the solid rock, terrified by our attacking a shadow! What, learned preachers, men of renown, veterans of the cross, disturbed by shadows, requiring the military power of a state to protect a shadow, or man-of-straw!

How absurd! It is a lie on the face of it. If they had truthfully meant that we were fighting a shadow, they would only smiled at us, got blessed over it, and loved us all the same. Nor would a shadow separate them from us, or excite their alarm. No, they told a falsehood to hide the ghost of guilty conscience, more hideous than Banquo's, the sin of B. T. Robert's golden calf around which they were dancing. It was the guilt of their idolatry that startled them every time we spoke, and made them appeal to the protection of the sword, true to the instincts of Papal Rome, which has always thus crushed out the liberties of Christ's freemen in her bosom.

John Levington came into our tent for a conference, condescending to talk with one whom he deemed a fanatic. He advanced this proposition: A church of Christ is a body of believers meeting in any place subject to gospel rules and laws. I accepted this as a description of a true church. Very good said he, and the F. M. and all other sect organisms are the same and nothing more. Hence his conclusion that I was fighting a man-of-straw!

He did not stay to hear my answer, so I send this after him.

If his conclusion is true, then every body of believers subject to gospel rules is an F. M., and every other sect church. And as I am contending for this very unity and identity of the whole nominal church, they were fighting a shadow in opposing me!

The absurdity of the lie with which he sought to confound us showed a low estimate of our perceptive faculties of my little ones, or else a desperate purpose on his part. He knows, so does any simpleton, that gospel rules and order do not constitute any sect of Christ's body, nor distinguish one body of believers from any other. Gospel rules and laws are not local nor partizan, but common to the whole brotherhood of saints on earth. He knows that if there had been nothing anti gospel in that meeting that I or any other minister of Jesus would have had equal liberty with himself or Mr. Bell. John Levington is not a fool. He knows that if the preachers at that meeting had been after nothing but salvation, that I would have been welcome, and every other child of God; and that every gospel meeting on earth would be as free for every minister of Jesus as any church of the New Testament was for any New Testament preacher. John Levington knows that no sect meeting is thus free for any minister except of its own body, or without special permission; and that the whole ground of this exclusiveness is because souls are gathered in each sect not to Christ alone or a common salvation, but to the sect itself, to rules and order not of God, a damnable rival to Christ's body and kingdom, thus dividing and lording it over God's heritage!

I might have charity to hope that he was honest-

ly deceived, if he did not show a perfect knowledge of the whole truth, and all the subtlety and cunning of the old serpent in fighting it. His reputation as a great Anti-Mason reformer does not relieve the hypocrisy of his defense of religious partizan rings more pretentious and false than Masonry. A man who lies about property, and says a title is good, when it is worthless, or a horse is sound, when it is spavined and breechy, is a virtuous man compared with one who declares a sect or religious ring to be the body of Christ, his church! I would far sooner trust a horse jockey with my soul than such a false preacher of the gospel.

Jesus says expressly "In vain ye worship me teaching for doctrine the commandments of men, holding traditions, etc., and God forbids adding to his word. John Levington knows that it is only additions to Bible authority and laws which separate believers of every sect from every other sect so that ministers and members of one sect are not equal in the meetings of any other, as in all New Testament churches; and that if it were not for these human institutions in contempt of Jesus, all believers would be one and equal in every gospel meeting. Hence Mr. Levington is not only a willful liar, but an infidel more dangerous than any Tom Paine who wears no gospel mask to deceive the flock of Christ. My first business as God's minister is to expose wolves in sheep's clothing.

I do not regard all ministers at that meeting as equally guilty or responsible, for some had not the same light or visible guile and craftiness: but every one on the ground who endorsed these priests of Baal organisms did partake of the iniquity. None on that ground were in greater need of salvation than some of these who talked most about it. No liars can ever enter heaven. And all sect builders are from the necessity of their craft and idolatry, also schooled to lies and hypocrisy. "Blind and leaders of the blind shall both fall into the ditch together."

No honest man will pretend that Paul had more just cause for exposing the falseness of Elymas to all Bible readers, than I have Levington Bell & Co. who sought to turn that camp-meeting from the same Bible faith. A l who are offended with my personality know from Scripture that Paul's fidelity would be just as offensive, and that they could never harmonize with his spirit in heaven.

The setting up of an absolute power over the consciences of believers in the church of God so as to cut off the liberty for reproving sin, or expressing honest moral convictions, is the iniquity of anti-christ, the vilest usurpation of God's authority that Rome was ever guilty of, and the basest wickedness of which man is capable. Where is the hope of church purity if the clergy bind the sanctifying truth, close the safety valve, exclude the gospel fan, all reproof for sin? I have no confidence in the honesty or virtue of any pretender to Christ who would excuse such outrage on his precious body, and recklessness for the safety of immortal souls.

No meeting whose character demands the respect of the people, or protection of civil law, can be disturbed by any orderly, honest and serious attempt to reprove sin. It is conclusive proof of corruption to thus shut off the light. It betrays the basest purposes of guilt in all who forbid any serious expression of moral convictions. The pure in heart are not afraid of the light. How manifest the hypocrisy of boasted sanctification of this camp meeting that it used brute force, and threats of imprisonment, demolishing tents etc. for suppression of our liberty to speak by a printed placard and by word of mouth the deep burden of our souls for the sin of the people.

LIBERTY OF RELIGIOUS MEETINGS.

A vital question is raised by my experience at this meeting. Can holders of gospel meetings, arrest and punish as criminal disturbers those who exercise gospel liberty to reprove sin and advocate righteousness?

The basis of their claim was that it was a Free Methodist meeting; and hence free only for members of their sect and such as they approve:

First, I deny the legal or moral right in any gospel meeting to treat one as a criminal disturber who only disturbs by the truth he tells. On this point I have the testimony of the best judges of civil law. No sect can rightfully lawfully exercise the despotism and popery which it would involve.

Secondly, the announcement by a sect of a gospel meeting, of professed Bible faith, virtually includes all true Bible believers; and no sect rules which contradict its professed law of Bible faith, can exclude Bible saints. All contradictory laws become void in any organism. A society which assumes a Bible religion as the basis of its public gatherings cannot make any authoritative law in conflict with liberty to reprove sin.

Thirdly, no reproof of sin under any circumstan-

stances by a minister of God can be treated as criminal in any land where a christian ministry is tolerated or recognized.

On these grounds I deny that any man can honestly question the right of a minister of Jesus to reprove sect sin, or any other sin at any and every gospel meeting.

If government did treat this gospel liberty as a crime it would virtually establish all the injustice of the Spanish Inquisition.

I will inform Free Methodist, and all other sects that I expect to come and in true love and gospel order to exercise my calling as God's minister at their meetings and expose all those scoundrels who are seeking to make Christ's body a partizan ring for selfish gains, what he calls a den of thieves and robbers.

INCIDENTS. SATANIC LOVE, ETC.

Unguarded expressions often showed the spirit of the meeting. Modern sanctification was illustrated thus: One John Lord talking with much power and responses of the meeting their favorite theme of love and charity, said "we ought to love every thing; yes we ought to LOVE THE DEVIL, at least give him half the road"! This is modern charity, and accounts for the growing harmony of Free Methodism and all sects with the world, and uncharitableness toward the faithful ones.

After Brother Young, a plain farmer, had spoken on the stand, and touched their shadow, a leading minister exclaimed "We want no more little preachers on the stand;" thus indicating his sense of the great preachers the stand was sacred for.

May the Lord in mercy save the dear pilgrims who are entrapped in this holiest anti-christ on earth, the purest and best counterfeit of Christ's precious body there is.

On the 28 of August last I went to a camp-meeting in the name of Jesus only, in York co. Pennsylvania, seven miles from York. I found fifteen tents and met many dear pilgrims. There was a large attendance of the people, and the fullest liberty for the truth. It is truly blessed to find meetings where the truth is untrammelled, the only safeguard of church purity. I used all the liberty which I do in this Stumblingstone, which would be considered enough surely to test most modern meetings. The Lord was present; with much conviction, and new life was imparted to the church.

Brother John Wert, Crider, Bolinger, Painter, Clay and others were present as preachers; also Bro. King of Brooklyn was there a short time.

From there I went fifteen miles to New Park, preached in a grove meeting, had a blessed time, but the meeting was too short. It requires a longer time where the whole truth is preached, for the effect to be manifest in conversions than where surface work is done. Seed on stony ground springs up quickly but does not endure. The deep work is a slower growth. Genuine conversions come not without a struggle. May God bless the dear brethren Alloways, Jamison and others for their love of the truth.

From there I came to Kingswood, Hunterdon Co. N. Jersey. This is an old Free Methodist field, like most of their old fields, run out and burnt over by sect building instead of seeking salvation only. But a few saints are left who stand alone in Christ. John Wesley Johnson is a preacher of the true faith. Also a Brother Anderson and Scott are younger preachers. I spoke once on the streets of Flemington, and at a grove meeting several times. I find a good opening for the whole gospel in this region.

From thence I came to Brooklyn N. Y. preached two Sabbaths and every evening nearly, to congregations in the open air, with much encouragement. I had a good visit with Bro. I. M. King and Geo. Grafting who according to their ability and the grace God has given them are faithfully standing against the mighty power of false churches and a moneyed religious system, holding up Christ alone. Bro. King's health is poor, I pray God to spare him and fit him more perfectly than ever to dispense the word of God by tongue and pen in those cities of churches, where the shepherds feed themselves and not the flock. I met a street preacher in N. York, named Dr. Kennion of a bold independent spirit, who was not offended by this gospel.

From N. Y. I came to North Adams Mass, had glorious meetings on the streets, largely attended, and truth took hold here as every where. Dear Brothers John Owen and Robert Allen here and at Blackington are standing true to Jesus amid reproach and persecution.

From there I came to Binghamton N. Y. spoke on the street and to brethren meeting in a hall, who receive the whole truth. From there I visited Windsor, and Candor, and Ithaca. From Ithaca where I spoke once, found little sympathy for Jesus only, without some agreement on fleshly rites and shadows, came to Trumansburg where our faithful brother Scryver lives, a sailor on Cayuga lake. Preached twice, had a good time and a door was opened for future meetings. From thence came to my native town Marion, preached briefly, promised another visit, then came to Ogden Monroe Co. 5 miles from Chili, the seat of the F. M. god. Here we had blessed meetings, and appointed a camp-meeting for next Sept. Had a good visit with Geo. B. Smith and wife, faithful souls. Came on to Chippewa Ontario. Was sad and burdened for some who had fallen from Jesus alone to another name. Here at an F. M. meeting anti christ showed his teeth, but no open collision occurred. The preacher said "he and God cared nothing for church, OR NOT MUCH OF ANY," yet he believed it necessary to help save! It was hard work for this sect tool to get blessed over the lie that he did not care for his sect god made by Roberts, and at the same time save it from the truth of Christ's sufficiency which endangered the idol with the honest souls who had heard me.

I came home about the middle of October after the most encouraging gospel labors of any Eastern tour I ever made. No paper has ever cost me a greater struggle with poverty and all manner of hindrance than this issue. Praise God for victory! Long neglected letters have now an answer.

Camp and grove Meetings are appointed as follows: On the Delaware in Pa. near Kingwood N. Jersey a camp-m. Aug. 1st. Grove or camp at North Adams, Mass., Windsor township, Broome Co. N. Y.; Trumansburg on Cayuga lake; Marion, Wayne Co. and Ogden Monroe Co. between Aug. 1, and Sept. 15. I hope meetings in Pa. may be so arranged in season as not to conflict with the others.

The Grand Congregational Temple of Toledo.

APPLICABLE TO SIMILAR SANCTUARIES.

There are no buildings on earth which can much surpass, in showy architecture and embellishments of art and wealth, this gaudy sanctuary of the lowly religion of that Christ who said his disciples and his kingdom were not of this world, and hence should be hated by this world. Its six thousand dollar organ to charm the ear, gorgeous colors to charm the eye, polished choir and preacher to charm the heart, and its money graded seats to charm the pride, what more this side of heaven can be needed to perfect the state of modern worshippers of the despised Jesus, whose disciples have crucified the flesh with its affections and lusts!

Fellow traveller to the bar of God, whose word will be our judge and not the opinions and customs of the world, let us compare this costly array with that old Bible which our Puritan fathers professed to be their rule of faith and practice.

Stephen says, (Acts 7th), "Solomon built him a house. Howbeit the MOST HIGH DWELLETH NOT IN TEMPLES MADE WITH HANDS, as saith the prophet. Heaven is my throne, and earth is my footstool, what house will ye build me, saith the Lord, and what shall be the place of my rest? Hath not my hand made all these things?" Stephen no sooner said this and a word more, than the Jews rushed on him in fury, and dragging him outside the city, stoned him to death. The religion of the carnal Jews centered in their house, the magnificent structure built originally by Solomon; and for Stephen, filled with the power of the New Testament Church of which that temple was a mere type and shadow, to exalt God as above and outside all temples made with hands, filled the Jews with jealous fury. Their base idolatry for an earthly house, shed the blood of Steven as it did of Jesus and all the martyrs.

So to-day millions of Christians, so called, Protestant and Catholic, like the old Jews which stoned Stephen, suppose that the Great God dwells in temples made with hands, contrary to His express declaration—Acts 7: 48; and 17: 24. Whereas he says his saints are his temple—1 Cor. 3: 16, 17; 2-Cor. 6: 16; Eph. 2: 21, 22. No other temple but believers themselves is authorized of God under the gospel. The temple built by Solomon was the only earthly structure, after the tabernacle by Moses, that God ever authorized. And these were not built by art of man's device, but were God's own architecture, and man could not add an ornament or design without fatal presumption. Hence the beauty of these structures was exclusively to glorify God and not man. There was nothing permitted by God that could glorify man's art or genius to puff his pride, and even that temple had to be destroyed to break their base idolatry and earthliness, worshiping the shadow and rejecting the substance, Christ's body, the glorious temple typified.

But now every form of heathen art is imitated and man's genius glorified in the building of professed sanctuaries of Christ! God says, "The lust of the flesh, the lust of the eyes, and the pride of life, are not of the Father, but of the world." But this sort of christianity just reverses God's word, cherishes lust of the flesh, lust of the eyes and pride of life, and makes these a peculiarity of their Father's house.

The New Testament church for three hundred years built no houses of worship, stood alone by faith, genuine pilgrims, hated by the world, numbering three million martyrs in that time. But now following the downward course of Rome, Protestants rear temples as grand as St. Peter's, and rival Rome in her utmost abandonment to luxury, pride, wealth, covetousness and sensuality.

Where is the position of the poor in these grand sanctuaries? The back seats, of course, mere underlings! Respect of persons is a necessity of these moneyed establishments, and God's law here is trampled under foot. Money is enthroned god here. He who gives the most has the grandest seat and chief voice and prominence, though he be a wheat gambler, usurer, oppressor, a reputable thief, a Dives in purple, ripe for hell, stained with crime of every hue! No Tetzal is now needed to peddle indulgences. All the crimes Tetzal ever covered with the Pope's absolution are now covered, honeyed, stamped with respectability, in these grand moneyed establishments, gospel boards of trade, by the indulgent clergy so long as the money flows freely into their treasuries. Not even purgatory is now needed by the conscience of our popular "Protestant christianity. But the vilest characters which walk the earth at death are passed directly through the pearly gates in every

funeral sermon, where the wretched dead have paid liberally to these moneyed systems, falsely called churches, and helped to build these grand sanctuaries. Sanctuaries of lust of the flesh, and of the eyes and of pride—spiritual brothels where Christ's bride, which is chosen out of this world, is robbed of her virtue and becomes the harlot described in Revelations, 17th and 18th chapters.

What is the practical teaching of this display of extravagance in the house of worship, while worthy families in Toledo are suffering for want of the necessities of life, and millions are perishing for want of the true bread of life, a pure gospel, because God's faithful ministers and editors have not means to spread the truth the people need? There is no greater selfishness on earth, nor more extremely opposite principles to the self-sacrificing love and devotion to God of the New Testament, than is taught by such a house. It says emphatically that the chief end of man is not to glorify God, but self; not to feed the hungry, clothe the naked, but to pamper pride and every lust.

O how strange that even a fool should fail to discern the contrast between Christ's New Testament church and this mass of earthliness lust and vanity. What such temples called His who was born in a stable, declared himself, and followers not of this world, hence hated by the world! What, sing such hymns as these:

"Jesus, I my cross have taken,
All to leave and follow thee,
Naked, poor, despised, forsaken,
Thou from hence my all shalt be."

O what mockery such precious hymns in such a place! How can any be so blind as to pretend to the Christ of the Bible in the building and dedication of such pagan temples as these? No Bible church is a moneyed concern giving preference to the rich, or burdening the people with exorbitant expenses, greedy for their money. "For this ye know that no covetous man which is an idolater hath any inheritance in the kingdom of God." (Paul.) And where is greater covetousness for money shown than by all these sectarian churches? Where do we find greater earnestness and sagacity in getting money? Pure religion never asks the people for their money, nor makes it any condition.

O, reader, beware of all this sort of Christianity! Hell is full of it. God abhors the proud. These grand earthly sanctuaries are sending millions to be companions of that rich man who lifted up his eyes in torment. If you fall under the power of this carnal religion which indulges pride and every reputable lust, you will surely lose your soul! Escape from this spiritual Sodom before the fires of divine vengeance fall! Look not behind you as you flee. "Remember Lot's wife." You will find the Christ of the Bible in no such moneyed establishment. The lecherous and perjured Henry Ward Beecher, the chief corrupter of morals and religion in our time, is a minister of this type of Christianity. The Church of Rome is just as virtuous as this mammon Protestantism. You will find Jesus of the Bible outside all these earthly camps. (Heb. 13: 13.) Better meet for worship with two or three saints, or with Jesus alone, than with congregations in this horrible hypocrisy, mockery and lies!

ANOTHER SAMPLE OF THE ABOVE CHRISTIANITY.

A gentleman who recently visited Elmira was shown by Rev. Thomas K. Beecher the church which he occupies on Sundays. The visitor says: "Externally the structure is grand and imposing, composed of brick and stone. Interiorly it is a gem—a model to accommodate the assembled multitude. The architect evidently had an eye to accoutances as well as use and beauty. Connected with this edifice is an elevator for the use of the infirm and aged, an infant school room with blackboards, places for excellent bathing rooms, a Sunday school room—the school numbering 750 pupils—a splendid lecture room, with instruments of music parlors furnished with more than average taste and elegance, a choicely selected library, a large, finely finished room for charades, theatrical entertainments and dancing.

Passing along, Mr. Beecher explained to me that the floor was double, and so constructed that dancing above would in no way interfere with a prayer meeting below at the same time—adding that "Christianity took in all things good and useful."

North Toledo.

"The devil's meeting-house," so noted here about actually went off in a flame of fire one night of October last. Whether there was a smell of brimstone has been asked, but this could make it no more remarkable than the actual history of this house. Founded in lies, built with the special understanding that it was

to be free, when it could not find locks enough to fasten out its own members; professing to be no sect, yet more sectarian than any other; free for all God's ministers, yet shutting them out in the cold; called "United Methodist," but notably *Divided* Methodist; professing the gospel of peace, yet in a perpetual broil of contentions and lawsuits; inviting God's ministers, then threatening broken bones if they enter; claiming to promote salvation, and doing more than all the groghshops to hinder salvation; this haunted house, once moved and moved back again, with broken locks lying around, chain on its door, noises heard inside while a gospel meeting was held outside, has suddenly disappeared, bell, stove and all, not a trace of it left, except a black spot where it once stood! The devil doubtless set it on fire. He must have got ashamed of it. But it is as a godly woman once said of a loaf of bread brought her by some wicked boys, "The Lord sent it if the devil brought it." It is certain no christian nor law abiding citizen could have burned it, for this is not the gospel method of warfare; but christians may thank God sometimes when Satan burns his own workshops.

There is a striking exhibition in that house of special divine judgment for shutting out God's servants. It was the very week that we were shut out in the cold, that the trouble began which in less than a year ended in its burning. The very hands which shut me out, also broke the locks on both sides, moved the house both ways, had both sides of the lawsuits, and at last set it on fire. Well, praise God for the end of this affair, with no more harm done.

O that there was one house of worship in the city of Toledo equally as free for God's ministers as for sect tools and the devil's preachers!

WHAT HINDERS SALVATION NOW?

But one thing now prevents a glorious revival in North Toledo, and that is what yet remains of sect that will not engage in effort for souls except the sect can control it and build up itself. And no true saint can help in a revival which is conducted for partizan and selfish ends. O, that it might please God to not only burn out every sectarian house, but every vestige of this accursed sectism which is robbing heaven and filling hell more than any other agency of Satan. Then we could all labor together for salvation only, and not make Jesus and righteousness a mere stool pidgeon or coy duck for a sect net!

NOTICE: Preaching of the true gospel at 838 Erie st. between Magnolia and Bush, Toledo, at half past two o'clock, P. M., every Sabbath.

CHURCH OF GOD Forgery.

There is a sect which assumes the blasphemous title Church of God, when they know that God's church is not a sect made by man, but the whole family of the redeemed in earth and heaven made by God himself. No lie will more surely consign a soul to the lake of fire than to call that church of God or Christ which we know is not. It is a horrible sin to lie about God or his church the body of his dear son. Every sect calls itself a church or branch of God's church, and thus deceives the people with this abominable lie. It is not strange that sect builders show so little conscience for the truth. It is a necessity of their trade in false bodies of Jesus.

WHAT IS A SECT?

The subtlety of sectarians in charging saints with being a sect, the sin described in Titus 3: 10, 2 Peter 2: 1, Gal. 5: 20; 1 Cor. 1: 10, makes it necessary to expose the falsehood.

A sect as condemned above, is a division of Christ's body, or church, or believers into parties by making some other ground of separation besides righteousness or salvation.

Meeting in different places, or hearing different preachers, or having different opinions on other matters besides righteousness does not make a sect unless these are made a test of character or church privilege and equality. Saints of God do not divide from others except for righteousness, and that does not divide the righteous. The sin begins by making distinctions and issues God does not authorize. Such division will damn every soul who lends it his or her name or influence against the light of God. Such is every denomination.

Sidney McCreery is at work on a history of the origin of Free Methodism which we expect to publish.

We are preparing a small book on God's church organization, in contrast with the great anti-christ, the moneyed corporations of man called churches.

NEW BOOKS BY D. F. Newton Now Ready!

Five new volumes and all his old books and tracts will be supplied when postage and cost of publication is sent us. I can recommend all his books and tracts as the best family reading of our times. His books are attractive for children, interesting and useful to all ages. His last volumes are more especially directed against the great apostasy of modern sect churches. Agents are wanted to scatter them everywhere. "HEWING AGAGS" can be had by sending postage one cent each. "PIC-NIC RELIGION" a tract exposing the sin of church frolics etc. \$2.00 per hundred, is specially suited to our times. His new book "LIGHT UNDER A BUSH" etc. aside from its kind testimonial of us of which we feel unworthy, is one of his best books. "DIABOLIANS RUN MAD" exposes modern revival fanaticism and other delusions of the day. An important book. New books 20 & 25 cents each. Old large Books \$1.00